

NONIPSISM

THE EDITOR

Decorative title page for 'NONIPSISM' by 'THE EDITOR'. The title is enclosed in a rectangular frame. The page is adorned with ornate illustrations: two towers on the left and right sides, and a central floral arrangement at the bottom.

CHRIS VAN WAALWIJK VAN DOORN

As a thing appears and is appearance to persons, a presently appearing thing exists. As a presently appearing thing exists (as a thing presently appears to, who (a thing a presently appearing thing presently appears to) a thing a thing presently appearing to a thing presently appears to, therefore (but even if no presently appearing thing to a thing presently appearing to a thing, as a thing presently appearing to a thing is a presently appearing thing, to there a presently appearing thing that is necessarily (a thing appears to a thing, a thing acting or content of ?) a thing presently appearing to a thing? There is no presently appearing thing that is necessarily a thing presently appearing to a thing as it can be that a presently appearing thing is not a thing presently appearing to a thing, how not a thing appearing to us that a thing which just presently appears, by which a presently appearing thing is not a subjective thing, for an objective thing, as a subjective thing is a thing as is a thing and an objective thing is a thing as is nothing. Think an objectively appearing thing long a thing which appears, for we appearance is always, with appearance referring to the act of appearing, not a thing which appears, after a thing can both presently as objectively appear and if a presently appearing thing and as objectively appearing thing were, an appearing thing which is not part of an appearing thing necessarily that presently as objectively appears if a thing presently appears, without presently appearing to a thing, that a presently appearing thing is as subjective thing, an objective thing cannot objectively appear, as an objectively appearing thing objectively appearing to nothing else simply we appear as an objective thing, not a subjective thing, therefore as nothing. Thus if a presently appearing thing is a thing presently appearing to nothing, an objectively appearing thing is a thing objectively appearing to a thing, that an appearing thing appearing to nothing is a presently appearing thing. Namely, the nothing is not a presently appearing thing as a thing presently appearing without presently appearing to a thing, by which a thing a thing presently appears to, that is, that exists, and not only a subject, a thing & thing appears to, does not necessarily exist, as an objectively appearing thing does not necessarily exist, for a subject, a thing, does not have the special name of being an

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Nonipsism describes the idea that I do not exist, by which a direct experience is not subjective, but objective. A conscious thing other than me, however, can exist. It is therefore that the nonipsist idea existing within solipsism, with *solipsism* being the idea that a conscious thing other than me does not exist, without necessarily being the idea that I exist, is not equivalent to nonipsism. First nonipsism and its conditions are discussed in a way it is simpler and clearer.

- I. The word *appearing* is used in such a context that *A appears to B* is equivalent to *B is conscious of A*, to further clarify its definition, *an appearing thing*, *A* in this example, has the exact same definition as *an experience* or *a phenomenon*.
- II. The word *appearance* refers to *appearing*, the difference of *an appearing thing* and *a thing which does not appear*. Why *appearance* is used as *appearing*, rather than *an appearing thing* is for the reason that the presence and absence of the *appearance* of *a thing appearing to a thing* express *a thing which appears to me* and *a thing which appears to a thing other than me*.
- III. The *presence* or *absence* of thing is used in such a context that *a thing presently appearing to a thing* is equivalent to *a thing appearing to me* and *a thing absently appearing to a thing* is equivalent to *a thing appearing to a thing other than me*. Stating that *a thing a thing appears to can be uncertain* to exist, eliminating *a thing a thing appears to* in *a thing appearing to me* and *a thing appearing to a thing other than me* is problematic as it eliminates whether the appearance of an appearing thing is present or absent, as its presence or absence is defined with *me* and *a thing other than me*.

As a thing appears and its appearance is present, a presently appearing thing exists. As a presently appearing thing exists, I am a thing a thing presently appears to, thus a thing a thing presently appearing to a thing presently appears to, therefore I don't exist if no presently appearing thing is a thing presently appearing to a thing, as a thing presently appearing to a thing is a presently appearing thing. Is there a presently appearing thing that is necessarily a thing presently appearing to a thing? There is no presently appearing thing that is necessarily a thing presently appearing to a thing, as it can be that a presently appearing thing is a thing not presently appearing to a thing, thus a thing not appearing to me, but a thing which just presently appears, presently appearing to nothing, by which a presently appearing thing is not a subjective thing, but an objective thing, as a subjective thing is a thing as to thing and an objective thing is a thing as to nothing. With an absently appearing thing being a thing which appears, but its appearance is absent - with appearance referring to the state of appearing, not a thing which appears, thus a thing can both presently as absently appear and if a presently appearing thing and an absently appearing thing exists, an appearing thing which is not part of an appearing thing necessarily both presently as absently appears. If a thing presently appears, without presently appearing to a thing, thus a presently appearing thing is an objective thing, an objective thing cannot absently appear, as an absently appearing thing absently appearing to nothing does simply not appear as an objective thing, nor a subjective thing, therefore as nothing. Thus if a presently appearing thing is a thing presently appearing to nothing, an absently appearing thing is a thing absently appearing to a thing, thus an appearing thing appearing to nothing is a presently appearing thing. Nonipsism, the setting in which a presently appearing thing is a thing presently appearing without presently appearing to a thing, by which a thing a thing presently appears to, thus I don't exist, and not only a subject, a thing a thing appears to, does not necessarily exist, as an absently appearing thing does not necessarily exist, but a subject, a thing, does not have the special status of being me.